FROM THE

Shepherd of Israel,

TO THE

BISHOPS

In *ENGLAND*;

With some Queries and Councell to all Courtiers, and Judges, &c. That they Incense not *KING CHARLES* against the Lords Heritage.

Also, the Breathings of the Seed, and Crie of his own Elect, that his People may be preserved, which he cannot but hear, because of the Intercession of his Spirit, poured out upon his Off-spring. This I Believe, therefore I speak.

Also, the arise of the Beast, False Prophet, and Anti-christ; and Who they are, and What their works is, declared.

And the Everlasting Gospell Preached again to all Nations, Kindreds and People; and the Beast and False Prophet, which deceived them, taken and destroyed; the Accuser of the Brethren cast out, and Judged.

given forth by *Humphry Woolrich*.

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A Bishop then must be Blameless, the Husband of one Wife, Vigilant, Sober, of good Behaviour, given to Hospitality, apt to Teach, not given to Wine, no Striker, nor greedy of filthy Lucre, but Patient, not a Brawler, nor Covetous; one that Ruleth well his own House, having his Children in Subjection with all Gravity. 1 Tim. 3. 2, 3, 4. 5. For if a man know not how to Rule his own house, How shall he take care of the Church of God? (naturally) as Timothy, that Bishop did. Phillip. 2. 20. where Paul saith, I have no man like minded, who will naturally care for your State; for all seek their own, and not the things that are Jesus Christs: But saith Paul, Ye know the proof of him, that as a Son with a Father he hath served with me in the Gospel.

And Read ye that have taken the Names of Bishops, or Ministers of Christ, great is your work, which is to watch for the souls, as they that must give an account for it; Heb. 12. 17. I say, Read 2 Cor. 6. ver. 3. how Paul and Timothy served in the Gospel, Giving no offence in any thing, that the Ministry be not blamed, but in all things, approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses, in Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings; by Pureness, by Knowledge, by long Suffering, by Kindness, by the Holy-Ghost: (Mark) by the Holy Ghost, by love Unfained, by the Word of Truth, (the Faithful Word which Timothy held) by the Power of God, by the Armour of Righteousness, on the Right Hand, and on the Left; by Honour, and Dishonour, by Evil Report and Good Report, as Deceivers and yet True: ver. 8, 9, As Unknown, yet well Known; as Dying, yet behold we Live; as Chastened, and not Killed: as Sorrowful, yet always Rejoicing; as Poor, yet making many Rich; as having Nothing, yet Possessing all things.

Let these things be considered by you Bishops, Doctors or Teachers whatsoever; in Gods Love I mind you of your Duty, and Work, which is not to live at Ease, Worldly Honour, and Pleasures; but to perfect the Saints, as Paul, Timothy, & Titus did, Ephes. 4. 11, 10, 14. Neither as Lords over Gods Heritage, or Masters over their Faith and Consciences, but as good Stewards of the Mysteries of God, who is the cheif Shepherd of the Sheep,

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nto whom ye must all give an account, how you have used your Talent: *Blessed is that Servant, when his Lord comming shall find him giving them meat in due season*, Mat. 24. 26. 25. 26. And 1 Tim. 3. 6. *A Bishop must not be a Novice, least being lifted up with pride, he fall into the Condemnation of the Devil.* Verse 7. *Moreover, he must have a good Report of them which are without, lest he fall into Reproach and the Snare of the Devil.* Chap. 4. 1. *Paul* saith, *The Spirit speaketh expressly, that in the last dayes, some should depart from the Faith, giving heed to Seducing Spirits, and Doctrines of Devills: Forbiding to Marry, and commanding to abstain from Meats, which God hath Created to be Received with Thanksgiving of them that do believe, and know the Truth; for every creature of God is good, and nothing to be Refused, if it be received with Thanksgiving, for it is Sanctified by the Word of God and Prayer.* (Mark.) Timothy was not to forbid the eating of meats upon any pretence whatsoever, it being lawful for them, that did believe, and knew the Truth; he might not say, the Law of the Land forbids it, and therefore it is unlawful: but verse 6. He was to put the brethren in mind, that this was a Doctrine of Devills; and such as did forbid these things, were departed from the Faith, and knew not the Truth, but were unbelievers, and such as had taken heed to seducing Spirits: (Mark) *If thou put the Brethren in mind of these things, then shalt thou be a good Minister of Jesus Christ, nourished up in the words of Faith, and good Doctrine.* Titus 1. 7. *For a Bishop must be blameless, as the Steward of God, not Self-willed, not soon Angry, not given to Wine, no Striker, nor given to Filthy Lukre, but a lover of Hospitality, a lover of good Men, Sober, Just, Holy, and Temperate, holding fast the faithful Word, that he may be able, by sound Doctrine.* (Mark) not by Prisons, Whippings, and Persecuting, he doth not say, *But by Sound Doctrine, both to Exhort and Convince the Gain-sayer.* Ver. 6. *He must also be blameless, the Husband of one Wife, having faithful Children, not accused of Riot, or Unruly.* Read also, Tim. 2. 2. The advice *Paul* gave to that Bishop, ver. 1. *Thou therefore my Son, be strong in the Grace, that is in Christ Jesus, and the things thou hast heard of me, amongst many witnesses; the same commit thou to faithful men, who shall be able to teach others also; thou therefore indure hardship, as a good Souldier of Jesus Christ.* (Mark) *No man that Warreth, Intangleth himself with the things of this life, that he may please him, that chose him to be a Souldier*, ver. 8.

He bids *Timothy* remember Christ Jesus: so say I to all you Bishops, and Teachers, Take Christ Jesus for your pattern, and his Light in you; and take heed how you have any hand *privately* or *openly*, in Persecuting any for Conscience sake; but remember *Christ Jesus* the cheif Bishop and Shepherd of the Everlasting Covenant, how he Persecuted none, no not his Enemies; but he that was Just, and did no sin, suffered by the unjust and sinners, and Prayed for his Persecuters, that knew not what they did: O let Christ be your Example, rather than the High Priests, and those learned men that put Christ to death: Would you purchase to your selves a good degree of Honour and Boldness in the day of the Lord, then use the Offices ye are in well, and not against Christ, or the Flock he taketh care of; but let the same minde be in you that was in *Paul*, and in *Timothy*, where *Paul* saith, 2 Tim. 2. 24, 25, 26. *The Servant of the Lord must not strive; but be gentle unto all men, apt to Teach, patient, in Meekness Instructing them that do oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth, and that they may Recover themselves out of the Snare of the Devil, who were taken Captive by him at his will.* Ver. 10. Therefore, saith *Paul*, *I endure all things for the Elects sake, that they may obtain the Salvation that is in Christ Jesus, with Eternal Glory.*

And now ye *Bishops*, *Doctors*, and *Teachers*, and all such that handle the Law; Do ye all stand still awhile, weigh your selves in the true Ballance, measure your selves with the Measure of the Spirit, that God hath freely given to every one of you, that by it ye may be saved from Sin, and led into all Truth: I say, all consider; is this the Crown ye aim at, the Salvation of the Immortal Souls? O that there were such a heart in you that was in Christ Jesus that Bishop, or the same mind in you, that was in *Paul*, *Titus* and *Timothy*, that laboured, & watched day and night that they might present every man *perfect in Christ Jesus*: for whose sake, saith Paul, *I suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him*: yea those *things which were gain, I counted loss for the excellency of the knowledge that is in Christ Jesus my* Lord, Phil. 3. 8. Saith he, *That I may be found in him*, (marke, in him whose Kingdom, Power and Glory is not of this world,) *Not having my own Righteousnes, that is of the Law, but that which is through the Faith of Christ.* Ver. 10. *That I may know him, and the Power of his Resurrection, and the fellowship of his Sufferings.* (Mark, him that was a man

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of sorrow, and acquainted with grief, and had not a place to lay his head in; Read Isa. 53. 3. Luke 9. 58.) *being made conformable to his death*: but *Paul* with weeping complaineth of some, *Phil.* 3. ver. 18. that were of another mind, *Whose God was their bellies, who minded earthly things*, and did glory in that which might have been looked on by them as their shame, (*whose end was destruction*,) but saith he, ver. 20. *Our Conversation is in Heaven, from whence we look for the Saviour.*

O Friends! Do nothing without consideration; and a little consider this great matter. Is this the end ye take these Offices of Bishops upon you, that ye may watch for the souls of the poor scattered Sheep, and save the afflicted and dispised Lambs of Christ by them that are at ease? O this is a great work, if ye leave it not undone: Or is this *the Prize* ye run for, and the *Mark* ye aim at? then would the Lord *stablish you*, and the most Highest himself *will be your Shepherd*, and *a Shelter*, and *hiding place* unto you; But if the world, its Honour and Glory be coveted after by you, as the Nation feareth it is too much, then will the Lord arise *for your destruction*, and as a Whirl-wind from the most highest *shall it suddenly come upon you*; and as a mighty Tempest, great and terrible against the wall, and as a sweeping Rain that leaveth no food; and his Lambs will he save, and his People and Heritage he will himself deliver: & your portion shall be as in the book of the Psalms. It is written *Acts* 1. 20. *Psal.* 69. 25. *Let his habitation be desolate, and let no man dwell therein, and his Bishoprick let another take.* Now this was *Judas* the Traitor, that was both *a Bishop*, and *Minister*, for the work is one. For he was numbred with the Apostles (mark, *Judas* numbred, and chosen by Christ, and took part of the Ministry with the Apostles) a thing that ye never came to as yet; but he cared not for the soul, the poor were dispised by him; but like *Balaam*, and many now adayes, that are falsly called Ministers of Christ, he loved the reward of Iniquity, and with that he purchased a field, which is called *the field of blood* to this day. And falling down headlong, he burst asunder in the middest, and his bowels gushed out: Let this be the reward of the wicked from the Lord, and the Recompence of the Persecutor from the God of my Salvation; but the Righteous, let him be saved by the Lord, with an everlasting Salvation from my God, because he is poor and despised, and abhorred of men, and hath no deliverer in the earth.

O Watchman of Israel, O Shepherd of the Sheep, that have followed thee, and for thy Names sake have been willing to lay down their own lives, that in thine, and thy life, they may be found blameless, and preserved spotless. O! Do that arise thou great Shepherd of the everlasting Covenant, save thy people, preserve thy Lambs, and in thy Armes carry them that are young; preserve the feeble, and such as be of a contrite Heart and Spirit, that none may touch thy hidden and anointed ones, so as to harm them in their inward parts, or wound them in their hidden life. O! Be thou a hiding place unto them in the Storm, and a Light in their Tabernacles, when darkness covers their Enemies; that so in their Spirits, thy Sons may sing together, and the morning Stars make Melladie unto thee in their hearts: and the inhabitants of Sion shout for joy, that the Lord is in the midst of them. Do this for thy heritage, and forsake them not Eternall God; we have heard with our ears, O Lord, the triumphing of the wicked is short, O let it not be said by them for ever, Where is now their God: But Arise, arise as in the dayes of old, and worke wonders for thy seeds sake as in the antient time, when thou didst march through the Sea with thy chosen, and didst get then a Name of praise from the foundation of Israel: So let it be with thy Enemies O Lord as of old, when the Stars in their course fought against Sisera.

O Friends! I am a Lover of your Souls; and the eye is open, and opening daily in thousands, and a numerous number begin to see the sad state they have been long in: O the Lord hath done a wonder, and a marvellous work he hath wrought in this our day which is dawned, the Day-Star is risen in the hearts of thousands, and the day that is everlasting is dawned, and in *England* the sun is risen that shall never set again; & the light thereof shineth, & shall shine more and more, untill the perfect day; which the Clouds of the evening, nor the shaddow of the Mountains shall never cover again: the Lyon is rouzed, the Beasts of the field shall tremble, the Lord is working, and who shall hinder, or let him?

The Light is the eye, which seeth this day, which was open in *Abraham*, and in his Head who is invisible and eternall, who saith, *Before Abraham was, I am*. This eye must be opened, and looked with, in you Bishops; and the eye that doth offend and persecute the precious Life, pluck it out, and cast away; and the hand cut off, and the Right Arm of the wicked broken before the everlasting Arm, which is underneath, in which the Shepherd of Israel doth

doth carry his Lambs, can be known or wrought with by you.

I say, till this eye be opened, and a new tongue be unlooſed, ye are but *blind Watch-men* and *Leaders* of the blind into the *Ditch* and *horrible Pit*; and *Dumb Shepherds*, that gather not the Sheep and out-cast of *Iſrael*; but ſuch as the Prophet ſpeakes of, *That fed themſelves with the fat and cloath with the fine of the wool, and beat-ayed him that wandereth; ye gather not the out-cast; but with force and cruelty ſcatter the flock, which his own blood hath purchaſed.*

The eye being blinded, that ſhould put a difference between the Precious and the Vile, the Sheep and the Goates, the Diſeaſed and the Whole, the Strong, and the Weak: This is a great work. O Friends! to watch for the ſoul: The world by wiſdom, nor the learned by outward learning, know not the ſoul of man, nor what it is that the Anguiſh and pain is upon: but he that made it knoweth the frame thereof, and he that breathed into it the breath of Life, his eye, which is the Light, ſeeth and knoweth it altogether: ſuch knowledge is too wonderful for me, that when this eye is awakened, I am ſatisfied therewith: O bleſſed is that eye that ſeeth and is ſatisfied therewith. O this is the eye that runs to and fro thorough the whole earth, and ſeeth the ſecret thoughts of all your hearts, in your bed-chambers; & your Counſel againſt the Lords people, is not hid from it. In the darkeſt night that ever *came*; he ſeeth our innocency, and knoweth how we are wronged, by being numbred with tranſgreſſors. Is this the way to convert us to God, as *Whipping, Perſecuting* and *Imprisoning*, & the ſpoiling both of our bodies & goods? Well, this is the way they took with Chriſt our Lord and Maſter; I ſay, this was it in the Green tree, and with the Maſter of the Family, and generall Aſſembly, but not to convert us (were we unconverted) but we are on the earth, though not of it; and our bodies in priſon, though our Spirits are at liberty; and he that was dead, now liveth, and is aſcended out of the reach of all Perſecutors.

I ſay, *after he was* (who is) *aſcended, and all power in heaven and earth given unto him, and he had received gifts for men, having led Captivity that which did Captivate, and he having ſpoiled Principalities and Powers, by the power and virtue of his Reſurrection; he being aſcended, which firſt deſcended into the loweſt parts of the earth, he that was in the the pit, death, hell and the grave, being made a little lower than*

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the Angels. I say, when he was glorified with the same glory he had with the Father, before the world of iniquity began; then *he gave some Apostles, Bishops and Teachers*: (Mark) not Lord Bishops over the faith of Gods heritage; but *for the perfecting of the Saints, and edifying the body of Christ, untill they all came into the unity of the faith and knowledge of the Son of God, unto a perfect man in Christ*: (Mark) *untill he be* formed, unto the measure and Stature of the fulness of Christ, that they should be no more Children, tossed and carried about with every wind of doctrine, to turn again into such beggarly Rudements, as *the observing of dayes, new Moones or Sabbaths*, or *abstaining from meats*: the forbidding of which, the Apostle calls *a Doctrine of Devills*, which God hath created and commanded to be eaten, and nothing to be refused by them that are come to Christ and in him believe, who is the Body and End of all Shadows; and the Word that Sanctifies the Meats, who is the Everlasting day, in which the Children of the Light do walk, as it is written, and witnessed in these latter dayes (of the man of sin) The Children of the Lord, shall be taught of the Lord; in whose Light the Nations of them that are saved shall walk; and great shall be the Peace, and Assurance of his children in that day; it shall be unto them a good day, and a Joyful day, a day of Feasting, and Gladness of Heart; a Good day, and a Holy day, a day of Praise, and Thanksgiving, wherein the wicked shall cease from Troubling, and where the weary shall be at Rest: there the Prisoners rest together, and hear not the voyce of the oppressor.

Consider ye that are Commanding *to abstain from Meats*, which God hath commanded to be eaten, and commanding to *Swear*, and *Observes dayes*, which God hath forbiden, saying, *Six dayes shalt thou labour, and do all thy work*: O will ye limit the Lords people that are in the Truth, and such who stand in the liberty wherewith Christ hath made them free?

Will ye Judge them *in Meats*, and condemn about *Holy dayes* of your own making? (as ye call them) are ye wiser than God? or must the Precepts of men be observed, rather than the Commandements of God, who saith, by his Spirit (that must not be limited) *all things are lawful to be eaten by them that know the Truth*? O what is your end, that God must not be hearkened unto? is not filthy lukre your end? that can for money sell a Dispensation, to do that which your Law condemneth as unlawful; and what must the

the poor do that are sick, and have scarce mony *to buy meat*, much less *to buy a licence* to eat it; let all these Laws *be disanul'd*, and those Statutes that are contrary to the Statutes of God, *be established by you no longer*, upon any pretence whatsoever.

And for these things that are Righteous and Good, and because we cannot break Christs Commands, (no other thing can be justly charged against us) how are we drawn from our families, *Husbands* from *their Wives*, and *Wives* from *their Children*, (*England* never saw the like) leaving them desolate without any helper in the earth as Sheep for the Slaughter, so are we killed all the day long, and counted as the off-Scowring of all things for Righteousness Sake, because we follow him, *Who is the Lord our Righteousness*, & obey his Righteous Commands, rather than the Unrighteous Precepts and Commandements of men; therefore are we Persecuted, and Hated by them that know not our Innocency, and judged not meet to live upon the earth: And to hide themselves, *The Cry*, is, (as in all ages the Persecutors have done against the Lords People and Heritage) *They are Enemies to the King*, or *no Friends to the present Government*; or else, as the cry is now against the dispised Quakers, *Deceivers, Deceivers*, & such *As destroy all good Laws and Government*: this was done in the green tree; and this was done against the Apostles in Generations past; and in this present age the cry is, *These are the false Christs*, and *false Prophets that Christ said should come*, *Mat.* 24. v. 5, 24.

Now let all people consider the Scripture in the first Epistle of *John*, chap. the 2. ver. 18, 19, 26. chap. 4. ver. 1, 2, 3, 5. Read these Scriptures, and you shall find Christs Words were fulfilled sixteen hundred years ago, and that the Quakers are not the false Prophets; But such as *Paul* complaines of with weeping, Phil. 3. 18. *They were such who were Enemies to the Cross of Christ, whose God was their Belly*, and *minded earthly things*; and such as *Peter* spake of, in the second Epistle, chap. 2. or like Demas, *who forsook Christ* and the true Apostles, *and imbraced the present world, because the love of the Father was not in them*. And if I say like the Ministers in England, *Which seek their Gaine from every quarter*, I lie not.

But consider what Christ saith, *Ye shall know them by their fruits*. Read *Peter* and *John* before mentioned, v. 1. *But there were also false Prophets among the people, even as there shall be false Teachers among you, who shall privily bring in damnable Heresies, even denying the Lord that bought them, and many shall follow there*

pernicious Wayes, by Reason of which, the way of truth shall be evill spoken of; and through covetousnes, (Mark, is not this a Proverb in England, who is more Proud and Covetous than our Ministers?) Shall they with fained words make merchandise of you, v.10. These are they that walk after the flesh in the lust, which have the fained words, who were Despisers of Government, v.15. Which have forsaken the Right Way, whose hearts are exercised with covetous practises, cursed Children, being gone astray in the way of Balaam, the Son of Bozer, who loved the wages of unrighteousnes: these are Wells without water, Clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. Read Johns Epistle which saw that fulfilled before his departure, which Christ foretold in Matthew should come, Joh. 4.1,2. Beloved, believe not every Spirit, but try the Spirits, (Mark) what must they try the Spirits with? With the Unction and Annointing which was in them, Were they to try the Spirits whether they were of God, chap. 2.18. Little Children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last times; they went out from us, (Mark) as I said before, from the true Apostles who were in the light, and had fellowship with the Father and the Son, v.29. But ye have an Unction from the Holy One, and ye know all things, v.24. Let that therefore abide in you, (mark, in you) which ye have heard from the beginning, if that shall remain in you, ye shall continue in the Son and in the Father. v.26. These things have I written to you, concerning them that seduce you v.27. But the annointing which ye have received of him abideth in you, (mark in you) and ye need not that any man teach you, but as the same annointing teacheth you of all things, and is truth, and is no lye; And even as it hath taught you, ye shall abide in it. And now little Children, abide in him; for ye know he that doth Righteousnes, is born of him, ch. 4.3. This is that Spirit of Antichrist, whereof ye have heard that it should come, and even NOW already is come into the world: little children, ye have overcome them, because, greater is he that is in you, than he that is in the world; they are of the world, therefore speak they of the world, and the world heareth them, as you may read, Rev. 13.3,8. and all the world wondered after the beast, and worshiped the Dragon (who was wrath with the Woman, and made war with the Remnant of her seed, which kept the Commandements of God, and have the testimony of Jesus Christ) they worshiped the Dragon which gave power to the Beast, and they worshiped the Beast; saying, Who is like unto the beast? Who is able to make war with him? Rev. 17. and 3, 8. Let him that

readeth

readeth understand. v. 1. *Come hither, and I will shew thee the Judgement of the great Whore that sitteth upon many waters:* (mark) *waters are Multitudes, Nations, Tongues and Peoples; and the Woman which thou sawest, the Mother of Harlots, is Mistery Babilon, which Reigneth over the Kings of the earth, with whom they commit fornication, and drink of her Cup of fornication,* ver. 3. also the ver. 2. *So he carryed me away into the wilderness in the Spirit: And I saw a woman sit upon a scarlet coloured beast, full of Names of Blasphemy, and the Woman was arraied in Purple, and Scarlet colour, and decked with Gold, and pretious Stones and Pearles:* (Mark, the out-side was very beautiful, and desirable by the world, whose Names are not written in the Lambs Book of Life before the foundation thereof) but this Woman, the false Church, had in her hand *a cup full of Abomination and filthyness, of which the Nations drank,* & were made *drunk,* & unstable *as waters.*

Let him that readeth, know the misterie of the Beast, [and understand who is that false Prophet and Antichrist,] which carried the woman. Read chap. 13. 6. *Is not this he that openeth his mouth in blasphemy against God, to blaspheme his Name and Tabernacle, and them that dwell in heaven?* This is that Antichrist which opposed Christ. v. 7. *And it was given unto him to make war with the Saints, and to overcome them, and Power was given him, over all Kindreds, Tongues and Nations.* v. 15. *And he had power to give life to the image of the Beast that it should speak.* [mark] This is that compelling power which would cause all to worship the Image, instead of the life: and the likeness instead of the true God; *And he causeth all, both Rich and Poor, Small and Great, Bond and Free, to receive the mark in their Right Hand, or in their Fore-Heads, and that none might buy or sell, that would not worship the Image of the Beast, but should be killed.* Here is the patience of the Saints. Here are they which keep the Commandements of God, and the Faith of Jesus.

And I saw the Woman Drunk with the Blood of Saints, [Mark, this is not the Woman that fled from the face of the Dragon, which brought forth the Man-Child,] *And with the blood of the Martyrs of Jesus: and when I saw her,* I *wondered with great admiration; but the Angel said, wherefore didst thou marvell?* [Mark, *John* was wondring also, till the Angel spake to him, saying,] *I will tell thee the misery of the Woman, and of the Beast that carryed her: the Beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; & they that dwell on the earth shall wonder, whose Names were not written in the book of Life from the foundation of the world, when they*

behold the beast that was, and is not, and yet is: these sayings are faithfull and true, testified by his Spirit, who is the faithfull and true witness, That the everlasting Gospel shall be preached again unto every Nation, Tongue and People, and Babylon *the Great, the Mother of Harlots, shall come in Remembrance with the Lord, and her flesh shall be burned with fire and the Beast and false Prophet which have deceived the Nations, shall be taken and cast alive into a lake of fire burning with brimstone; and the Merchants of the earth shall mourn, and such as trade by Sea, and are made rich with her Merchandise, shall* weep *bitterly,* and *shall* say, Alas, alas, *That great City, that great City that was cloathed in fine linen,* [Mark, this fine linen is not the Righteousness of the Saints, but the paint of the Harlot gone from God] *Purple and Scarlet, and decked with Gold, and precious Stones and Pearls, for in one hour so great Riches is come to nought: and every Ship-Master,* [Mark, ye Watermen who are unstable] *And all the Companies in Ships, and Sailers, and as many as trade by Sea stood afar off, and cryed when they saw the smoak of her burning,* saying, *What City is like to this great City! And a mighty Angel took up a Stone like a great Milstone, and cast it into the Sea,* saying, *Thus with violence shall this great City* Babylon *be thrown, and shall be found no more at all, and the light of the Candle shall shine no more in her* [for it shall be put out] *And the voyce of the Bridegroom, and of the Bride shall be heard no more at all in thee; for thy Merchants were the great Men of the Earth,* [Mark, the great Men of the Earth traded with her, and drank her Cup] *in whom was found the blood of Prophets and of Saints. And of all that were slain upon the Earth: for by her sorceries were all Nations Deceived; wherefore rejoyce over her, thou Heavens, and be glad of heart, you Saints for evermore: Rejoyce you holy Apostles, and Prophets, for God hath avenged your blood on her.*

Now, all you great men in *England*, be wise; Ye Judges, and you Councellers, receive Instructions from the Lord; *Counsel* is better than *Strength*, and *Wisdom* better than *Weapons of War*; but your Strength, nor the Strength of your King, is not to imprison the Seed of *Abraham*, and children of the Promise, and Heirs of the Kingdom, and World that hath no end; should you not rather stand up, and make Reconciliation between the Lord and his people, as *Moses* did, and lift up the prisoner out of the pit; and gather all into the Light (Christ) to whom the gathering of the people shall be.

Now if you say, *We persecute you not, you keep not the Kings*

Law

Law; my answer is, if *Haman* were clear of the Jewes destruction, (*Esther* 3.) never the more, because of the Kings Decree, and a Law made against them; then are you clear of our sufferings also: Why would you make us beleive *the Word of a King* is nothing worth, who hath promised, *We should live in the liberty of a good Conscience in his Dominions, so long as we lived peaceably*, which hitherto we have, and ever shall do? for herein do we exercise our selves dayly, to have a Conscience void of offence, both towards God and man: And if you harm us for that which is good, Christs light in your conscience will condemn you; but was not KING CHARLES mis-informed, as King *Ahasuerus* was, by *Haman* that Courtier, who told the King, *the people of God were not fit to live in his Dominions*? and are not we as greatly wronged by some of you, as the Jewes were by *Haman*? ver 8. *There is a certaine people*, said Haman, *Scattered and Dispersed among the people, in all the Provinces of thy Kingdom; and their Lawes* (mark) [they did Worship another God] *are divers from all people, neither keep they the Kings lawes*, which was, *that all should bow to* Haman; much like that law, *That none should meet together in Spirit, to Worship the Lord.* And this is my case, who hath been a prisoner 18 weeks, nothing laid to my charge, but the keeping on my *Hat* to *Richard Brown*, Mayor of *London*, [so called] whether such things ought to be suffered by the King, and his Councel, the Lord be Judge; Therefore, consider ye Judges, is this the way of the Judge of all the Earth? or the way to Establish the Kings Throne? nay, the Lord sees it, and will plead our innocencie, who hath said, *The Kings Throne is Established in Righteousness.*

Or could the Courtiers, pertaining to King *Darius*, be clear of *Daniells* being cast into the Lyons Den, then you may be clear of so many thousands of us, being cast into Prisons, and Dens, as it is at this day. Read *Dan.*6.5. *Then these Presidents, and Princes, said, We shall not find any occasion against this* Daniel, *except we find it against him, concerning the Law of his God. Then they came and told the King, The Governours and Princes, the Councellers and the Captaines have consulted together to Establish a Royal Statute, and to make a firm Decree, That whosoever shall aske any Petition of any God or Man, save of thee, O King, for thirty dayes, he shall be cast into the Den of Lyons. Wherefore King* Darius *Sealed the Writing, and the Decree*: Now *Daniel* did not forbear worshiping his God, as we do not forbear meeting together

gether because of the Kings Decree, therefore came his Enemies and accused *Daniel*, as our enemies accuse us; that we are disregarders of the King, and his Law: Now, little did *Darius* know what designe these men did pursue, that their envy was rather against *Daniel*; then to honour the King; though they did pretend it was for his honour, that they made such a Royall Decree, as they called it.

But when the King heard these things, how was he displeased with himself, and set his heart on Daniel *to deliver him; and he laboured till the going down of the Sun, to deliver him, but could not.* Now let all Flatterers be warned, and Proud men take heed how they incense KING CHARLES against the Lords people, or endeavour to destroy them whom the Lord hath blessed; and let them know they are but men; and *our God*, whom we serve, and worship, notwithstanding the Kings Command to the contrary, *is the living and true God*, and his Arm is not shortned, but he is the same as ever he was in the dayes of *Mordecay*, Esther 3. or in the dayes of *Daniel*, Daniel 6.22. And therefore, the Sons of *Jacob* shall not be consumed, though they may suffer persecution many dayes, yet shall they not be forsaken: but out of all Tribulation shall the Lord deliver them, and save them from the hand of the violent man.

And now to your consideration, by whom we suffer, (whether as evil doers, or well doers, the Lord is Judge, and knoweth right well) I propound these few Questions in the fear of the Lord.

First, *Whether to observe Dayes, and Times, were not the sin of* Manasses, *who filled Jerusalem with Innocent blood*? *and whether to Imprison, spoile our bodyes and goods, for opening our shops, and working on the six dayes, be not contrary to the Command of God*? which saith expressly, *Six dayes shalt thou labour, and do all thy work*: *and contrary to the Apostles Doctrine, which saith*, I fear I have bestowed on you labour in vain, while ye observe Dayes, New-Moons, and Sabbath, *Which were but a Shaddow of good things to come, but the body was Christ*? Colossians 2. 17, 18.

Secondly, *Whether it be not in your hearts, who are laying such a foundation for Persecution, to fill* London, *and the* Nation *with Innocent blood, as* Manasses *did* Jerusalem, *if suffered by the Lord*?

Thirdly, *Whether Christ be the Light, that hath enlightened every man, or the Grace that hath appeared unto every man, and able to save*

ſave to the uttermoſt, able to Guide, Teach and Lead into all Truth, all that receive, and believe in it? If yea, *Then whether all* Shepherds, Doctors, Biſhops, and Teachers *whatſoever, that make it not there work to turn peoples minds to the light within, be not falſe Shepherds,* and *ſuch as* Jeremy, *Eſay,* Ezekiel, and *Mica,* cryed againſt, who ſaid, *He was given for a Covenant of light, for a teacher and leader of his people, that he might be Salvation to the ends of the earth?* Iſa. 2. 6, 7. Iſa. 49. 6, 9. Who alſo propheſied, *That the Nations which were ſaved, ſhould walke in the light of the* Lord, *and the Gentiles ſhould come to his* Light, *and Kings to the brightneſs of his Riſing?* Iſa. 60. 3. Iſa. 2. 5.

Fourthly, *And whether all ſuch* Biſhops *do not deny their work, and ſeek themſelves, and worry the flock of Chriſt, That ſet up any worſhip, (though they get a Law made by the powers of the Nation to eſtabliſh it) if it be not in Spirit and truth only, and according to* Pauls *Doctrine and Work, which was* to turn people from the darkneſs to the light, from the power of Satan unto God, *Acts* 26. 18. That remiſſion of ſins might be received, and an inheritance amongſt them that are ſanctified in the light, in the Faith. *Whether it be not a vain worſhip, being neither according to the Scriptures, nor you led thereunto by the Spirit of the Lord?*

Fiftly, *Whether all Worſhip, that is taken up from the letter of the Scripture,* [Nothing differing to the outward act,] *from the Saints of old, as ſinging* Davids *Pſalmes, Preaching and Praying, and the like, whether all this be not a vain worſhip, and to the Lord Abomination? Yea, or Nay.* I ſay, *If not led thereto by the Eternall Spirit of the Lord?* Seeing God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth, as it is written, *Joh.* 4. 24. *Rom.* 8. 14.

Sixtly, *Whether they are like to do the work of an Evangeliſt, or perfect the Saints, or bring into the Unity of the Faith, or to any meaſure of Chriſt, who are not in the Light, nor led by the Spirit, as it giveth utterance to them that Preach, ſeeing the Scripture ſaith, the true Worſhip* is in Spirit, and *the true Miniſters* ſpake as it gave them utterance? Acts 2. 4. *But are Perſecuting and Impriſoning about dayes, the Children of the* Light, *who walk in the ſubſtance, the Everlaſting day, who ſaith,* Swear not at all, *who is the Lord of the Sabboth, and the Word of the Oath, which was ſince and before the Law.*

Seventhly,

Seventhly, *Whether this may not be for a Lamentation in* England, *that so many thousand of the Lords people,* (called Quakers) *who have lived peaceably, since they were a people, should now be imprisoned, their bodies and goods spoyled in Dungeons, Holes, and Prisons; so soon after the* Word of a King to the contrary, *because we cannot forsake Christ in not meeting together, and break his Command, who is the Shepherd of his Sheep, and Bishop of the Soule, and saith,* Swear not at all? *Mat.* 5.33, 38. *Jam.* 5. 12.

Now let all that fear the Lord, be Judge, whether this be disobedience to Magistrates, to be obedient to the Lord; and whether God be not rather to be obeyed than man, or any Commands or Lawes which are contrary to Scripture? And whether the Law was added to a Righteous man, or because of the unrighteous and lawless? whether they that are in Christ, and walk in, and spake the Truth, and do righteously, and as they would be done unto; whether they do not fulfil the Righteousnes of the Law? and what Law that is, will harm them in this condition.

And now, O ye Bishops, Doctors, and Teachers, and Rulers of the people, my love is to your immortal souls, and issueth out towards you, because of the Ruler of the people, whose love is in my heart; go not on to persecute an Innocent people, cause them not to suffer, that never had any hand in your Sufferings, which you, & your King, are lately come out of: since we were a people, we did never Plot, or do Violence to any Government, (but the government of Satan in the heart) and our Weapons were never Carnal since we had a being, but Spiritual, to the pulling down of spiritual wickednes; but in the Lord we have, and do honour all men, and submit to all their Righteous Commands, *Who Rule for God, and are a Terror to evil doers, and Praise to them that do well*; to them *are our souls Subject, and to their Commands, for the Lords sake*; but as for these Commands, which are contrary to Scripture, and the Spirit of the Lord in our hearts, by Suffering, shall we rather chuse to bear our Testimony against, though commanded by a King, or Parliament; and if we suffer by them, it is for Righteousnes sake; and not as Theives, Murderers, or as evil doers; but as Christians.

And the living Lord is our *Shepherd*, and *Bishop*, and with him have we peace, and good will towards men, such as our Persecuters cannot take from us; else we should have fainted before this day, had not we beleived in the Lord, who leads us, and instructs us by his holy spirit in the path we should go. And waters, and keeps us as the apple of his own eye, in patience under our burden, that we faint not in all our Tribulations; and this is my love, though I suffer for it: *I* leave it to the Lord, and his Eternal Councel, to you, do not lay a foundation for Persecution, though it be too much laid already, yet go not on; think not *Sion* will be built with blood, or Jerusalem upon the Ruins of the people, whom the Lord hath blessed, and chosen for his peculiar Treasure; for they are the blessed of the Lord, that made Heaven and Earth; and they that touch them will he rebuke for their sakes, as he rebuked Kings in the dayes of old, saying, *Touch not my anointed, and do my Prophets no harm*, 1 Chron. 16.17, 22.

THE END.

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